**DMM and Existing Churches**

“How a DMM-focused strategy relates to places where there already is an existing church present in the area or the people group”

The dynamics are different in each place, depending on factors such as: a) the attitude of existing church leaders, b) the attitude and relationships between existing Christians and the unreached population, c) the sensitivity and wisdom of those aiming to catalyze a CPM, in their approach to church leaders.

Good relationships are happening in a number of places. Here are a few published examples:

1. “We as an organization are not working alone. There’s no ego or logo in this movement. This is God’s movement; God the Holy Spirit is initiating and doing this. Nobody should take credit for it. We are a **kingdom-centered network working together** to get to movements. We come together from many denominations, churches and indigenous organizations.” From Chapter 27: “Factors that Multiply Movements” By Shalom\* and Trevor\*, in *Fruit to Harvest: Witness of God’s Great Work Among Muslims* (Kindle Locations 4808-4811). William Carey Library. [*The next item below has more detail on this*.]

“In one area, we currently have formal partnerships with 108 totally indigenous groups. Some are local churches and some are indigenous ministries. From the beginning, we approach them through informal conversation. We talk about the task God has given in the Great Commission, and that takes us toward formal discussion with whoever is responsible in the church. If they are open, we set up a training for initial exposure. That may be two to five days. We strongly encourage them to make sure the right people are invited. We want to have about 20 percent of attendees be people in leadership and about 80 percent be practitioners. That proportion is very important. If we only train leaders, they are so busy that even though they have a good heart, they usually don’t have time to really implement what they’re learning. If we only train field leaders or church planters, it will be very difficult to implement because the church leaders will not understand what needs to happen. So we make sure we have the decision makers and the implementers being trained together.” From Chapter 38: “The Role of Existing Churches in an African Movement” By Shalom, in [*24:14 - A Testimony to All Peoples*](https://www.2414now.net/get-involved/movement-catalysts/resources/). *If you haven’t already downloaded a free electronic copy of the book, I strongly recommend you do so (at the above link) and read this whole chapter (as well as the rest of the book later)*. : - )

[*Note: the section I’ve highlighted immediately above is especially vital. If the leader(s) of an existing church give only grudging or partial acceptance of DMM, he/they will probably eventually undermine the efforts of those who report to them.]*

1. “*Can a traditional church in a majority Muslim area start a “second-rail” (underground) church? Can they disciple Muslims in small groups, while also protecting the “first-rail” ministry of the church?*” **This whole chapter** is one effective answer to the question: Chapter 39: “A Two-Rail Model for Existing Churches to Reach the Unreached” by Trevor Larsen & a Fruitful Band of Brothers in [*24:14 - A Testimony to All Peoples*](https://www.2414now.net/get-involved/movement-catalysts/resources/).
2. The group “Mission for All” [pseudonym] is mentioned 20 times in Jerry Trousdale’s book, *The Kingdom Unleashed: How Jesus' 1st-Century Kingdom Values Are Transforming Thousands of Cultures and Awakening His Church*. The book doesn’t mention explicitly that the leader of this movement was already a pastor who had planted quite a few churches *before* he heard about DMM. After inviting David Watson to do a training, he and his coworkers prayed and fasted, then decided to shift their strategy to DMM. Most, but not all of his 22 leaders changed with him and they became much more fruitful, and it turned into a movement. In this movement, they ordain pastors. Some have analyzed it and said it’s a movement, but also sort of like a denomination.
3. “In many cases, we have been able to help and encourage pastors of existing churches. At the beginning of our vision casting process, “We invited all nearby pastors and church leaders, including Roman Catholics, to the first Bhojpuri Consultation, held in Varanasi in 1994.” [p. 11] “Over the past 20+ years, countless… pastors have experienced a…shift: from frustration to fruitfulness. Many formerly frustrated and depressed leaders now have abundant ministries reaching the lost. The movement includes some pastors previously confined to one location with just a few believers in a small church. Through a simple change of approach and some mentoring, they have grown amazingly and now minister in two or three different districts, mentoring many other leaders.” [p. 157] “We mentor not only field people but also traditional pastors. The Lord has allowed us to influence them toward simpler, more reproducible church patterns.” [p. 172] Our holistic approach “has been very helpful to pastors who have experienced persecution and protests when using a direct approach.” [p. 63]” From [*Bhojpuri Breakthrough, A Movement that Keeps Multiplying*](https://smile.amazon.com/Bhojpuri-Breakthrough-Movement-Keeps-Multiplying/dp/1939124204/ref=sr_1_fkmrnull_1?keywords=bhojpuri+breakthrough&qid=1557620087&s=gateway&sr=8-1-fkmrnull)by Victor John with Dave Coles